



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Current Literature.

---

### When Did the Story of Paradise Come into Israelitish Thought?

Professor Stade, in his *Zeitschrift* for 1903, pp. 172-79, discusses the origin of Gen., chaps. 2 and 3, and the time of their entrance into Hebrew thought. Having pointed out the indications in the story of its Babylonian origin, he calls attention to the fact that the Babylonian stories did not enter Israel in literary form, but through oral tradition, and were then retold from the point of view of the Yahweh religion. An instructive illustration of this is Ezek. 47:12, where the Babylonian conception of life-giving water plainly appears, and is brought into closest connection with the temple of Yahweh as the source of all blessings. The narratives of the patriarchs, the cosmology of the priestly document, and the two accounts of the deluge also show that they reproduce Babylonian stories worked over in the process of oral tradition.

This working over of Babylonian stories in the process of oral tradition presupposes close contact with Babylonian worship and civilization, such as did not exist in Israel until the middle of the eighth century. This movement culminated under Manasseh, Amon, and Josiah, when the temple became a pantheon and the sun and the stars were worshiped therein. In this period only can we place the entrance of Babylonian thought into Israel's life. The argument that such transference of thought was possible in the period illustrated by the Tell-el-Amarna letters has no more force than as if one were to refer the Latin of the humanists to the legions of Varus. Influence from abroad was exerted upon Israel also during the Persian, Greek, and Talmudic periods. In the post-exilic age scholars are accustomed to make distinctions between the various periods in determining the time of the incoming of a thought from outside, but both Assyriologists and theologians seem to think the earliest days the only ones to be considered in the pre-exilic period. No one can deny that in the time prior to Israel's entrance Canaan was deeply influenced by Babylonian thought, and that this thought may have been handed on to the Hebrews is, of course, possible; but proof must be forthcoming in each individual case. The sabbath is probably an instance of this early influence and transference.

But the creation story is excluded; for on the supposition of its early adoption the pre-prophetic religion of Israel would be wholly inexplicable. It was not till after the middle of the eighth century that, as a result of the preaching of the prophets, Yahweh was exalted to such an eminence as that he could be regarded as the originator of the world-process. Then Israel first became a participant in world-history, and Yahweh had passed beyond the danger of being looked upon as merely one among the Babylonian gods.

Gen., chaps. 2 and 3, comes then from the time when monotheism was developing. Gen. 3:22 does not conflict with this; the existence of other gods besides Yahweh was perfectly in harmony with the thought of the time. The serpent of the Paradise story shows that we are still in the pre-exilic age in Gen., chaps. 2 and 3; the conception of Satan has not yet developed. That we are not far from the exile appears from the fact that in Ezekiel for the first time are seen many instances of borrowing from Babylonia, and that, as Zechariah shows, this process became more common in later times.

The presence in Solomon's temple of vessels and figures belonging to Babylonian mythology indicates nothing as to Israel's knowledge of Babylonian myths in Solomon's day, but only evidence the effort put forth to attain royal splendor. The Phœnician builder worked in the features familiar to him, without any objection on the part of his employers, who were ignorant of their significance and only eager for architectural magnificence.

---

#### **Jesus' Teaching Concerning Divorce.**

In the *Expository Times* for October, Mr. W. C. Allen, of Oxford University, replies to the argument of Dr. A. Merx in his book *Die vier kanonischen Evangelien* that Matthew's account of Christ's divorce teaching is more original than Mark's. It will be recalled that Matthew's account (19: 3-9) contains the exceptive phrase which permits divorce on one ground, while Mark's account of Jesus' teaching (10: 2-12) does not contain the exceptive phrase, but leaves divorce unconditionally condemned. Mr. Allen shows that the Mark account is the more original, and that the author of the gospel of Matthew has inserted the exceptive phrase into Mark's account, thereby introducing a foreign and inconsistent element; and it is unlikely that Jesus should at any other time have sanctioned an exception to the inviolability of the marriage bond which in this specific teaching he declares to be a departure from the original purpose of God in creation. Mr. Allen